

A
S E R M O N

Preached before the
Incorporated SOCIETY

FOR THE
*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish-Church of St. Mary-le-Bow;

On Friday the 17th of February, 1720.

By EDWARD WADDINGTON, D.D.
Fellow of *Eton* College, and Chaplain in Ordinary to
His Majesty.

L O N D O N,

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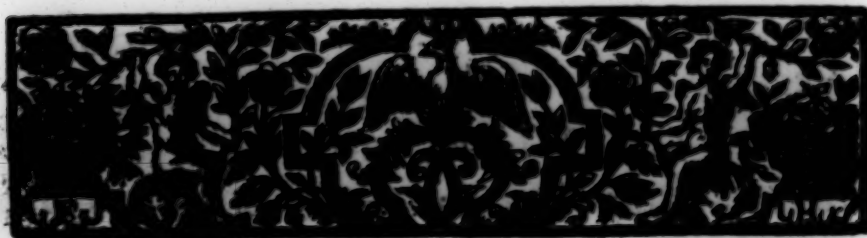
February 17. 1720.

*At a Meeting of the Society for the
Propagation of the Gospel
in Foreign Parts.*

ORder'd, That the Thanks
of the Society be given
to the Reverend Dr. *Wadding-*
ton, for his Sermon preached
before the Society this Day;
and that he be desired to
Print the same.

David Humphreys, Secretary.

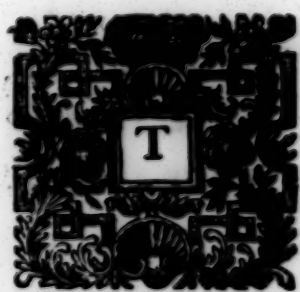
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LUKE XXII. Ver. 32.

The latter Part of the Verse.

*--And when thou art Converted,
strengthen thy Brethren.*



THESE Words were *spoken* by our Blessed Saviour to St. Peter, immediately after he had given *him* and the *rest* of the Apostles Warning of the great Danger they were *all* in at this Time from their spiritual Enemy the Devil. And were *directed* to *him* more particularly, not (as some would persuade us) on account of any Supremacy he had over his Brethren,

but because of the much greater Danger *he* was in than any of the rest, of doing a very wicked and ungrateful thing to his *Lord and Master*; no less than the denying him openly *to be so*; or that he had ever been with him, or knew any thing of him: For thus the following part of *St. Peter's History* in this Chapter explains what our Blessed Saviour here meant, (with a particular Regard to him) in those remarkable Words immediately before the Text;
 Ver. 31, *Simon, Simon, Satan hath desired to have*
 32. *you, (it is in the Original ὁμιᾶς, all of you) that he may sift you as Wheat: But I have prayed for you, (you Peter in particular, because yours is the most extraordinary Case) that your Faith fail not.*

Upon which Passage, I shall only farther observe at present, that what we here translate *desired*, is a much stronger Expression in the Original, and implies rather a Demand of Justice than a Request of Favour; and so it has all along been interpreted by Christian Writers:

Writers: But yet in neither Sense are ^{Tertullian, Cy-} we to suppose, that any such Thing ^{prian, &c.} was actually done by Satan to our blessed Saviour; but this is only a figurative Way of Speech, to signify the Restraint that Evil Spirit is always under, from the Power and Goodness of God, who will not suffer him *at all Times* to do that Mischief in the World, he is *ever* ready and inclined to do; or to represent in *General*, his Eagerness of Spirit, and the Pleasure the great Tempter of Mankind takes, in deluding unguarded Souls, and leading them captive at his Will; and to intimate to us in particular, that the prevailing by his Craft and subtle Insinuations over such eminent Persons as our Saviour's *Apostles*, and St. Peter in particular, would be a Matter of exceeding Joy and Triumph to him; who *as* he probably enough knew, or at least feared, that our Saviour's Coming into the World was intended to drive him out of it; that the Kingdom of the Messiah was to be erected.

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on the Ruines of the Kingdom of the Prince of the Air; and as the one *increased*, the other was to *decrease*; so he was now using all his Stratagems and cunning Devices, to defeat this glorious Design for the Good of Mankind, and to preserve still his own usurped Empire in the World, over the Souls and Bodies of Men. And as it is more than probable, that he had this Project in his View when he tempted our Blessed Saviour himself to sin against God, by distrusting his Care and Providence over him, and by falling down and worshipping him; so he continued still, notwithstanding his Defeat there, to make the same Efforts upon his more immediate Disciples, especially upon one of his most zealous Apostles, as having yet Hopes that he might thereby put a Check at least, to this growing Empire of the Messiah, which threatned such total Ruin and Destruction to his own; and therefore he watched an Opportunity (when this great Apostle was most likely to be

be off his Guard, and upon many Accounts least able to resist) to tempt him to the Commission of a Sin, which, if not speedily repented of and forgiven, would have rendred him at least unable to go on with the great Work of Publishing and Propagating the Gospel of Christ, that Power of God Rom. i. 16. unto Salvation: And his unhappy Denial of his Master (if finally persisted in) might, in the Event, have been a fatal Discouragement to any other Persons to undertake the same Business. All which Mischief our Blessed Saviour in his infinite Knowledge foreseeing, did, by an exceeding Act of Goodness and Wisdom, kindly interpose and prevent. And tho' Satan had thus *desired*, or *demande*d of our Saviour, to have St. Peter in particular left to him, that he might sift him as Wheat; and tho' he permitted him to vex and toss him like Wheat in a Sieve, by a strong and wicked Temptation; yet he would not let him have such *full* Power over him, as that he should execute his Design upon

upon him to the uttermost ; but, as he tells our Apostle in the next Verse, *he prayed to his Father that his Faith might not fail*, that is, that it might not utterly fail, so as that he should fall without ever rising again. For, let the Writers of the Church of Rome say what they will against it, in Favour of their Pope's Infallibility, as the unerring Successor of St. Peter, the Event plainly shewed, that his Faith did so far fail at this Time, as that it gave Way to his Fear, till he had actually denied his Master in the most positive and solemn Manner. But as he immediately repented of what he had done, (which Repentance was, no doubt, the gracious Effect of our Saviour's Prayers for him) so his Faith quickly broke forth again, like the Light of the Sun issuing out with greater Splendour from under a dark Cloud ; and was ever after so eminently strong and steady, that it carried him through much greater Trials and Difficulties than this was, and ever made him more than Conquerour over
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all the Temptations of Satan, and the Powers of Darkness.

But as all this was owing to the free Goodness and tenderest Compassion of his blessed Master, so our Saviour thought it necessary, even *now*, as well as after his Resurrection *upon another* Joh. xxi. 15, &c. *Occasion*, to let him know what Use he ought to make of so much Kindness shewed to himself, in his future Behaviour towards his Brethren, and the rest of Mankind: And therefore, after he had told him of his *Danger*, and hinted plainly enough to him his *Fall*, and what would nevertheless be the happy Issue of *both* at last, he immediately subjoins the Words of the Text, as a very natural Inference from the whole; *And when thou art converted, strengthen thy Brethren.*

(a) [And here again the most zealous Advocates for the Papal Tyranny are hard at Work, tho' differently affected

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(a) This Paragraph was omitted in Speaking, but is thought fit to be printed, for the fuller Explication of the Text, and Manifestation of the Arts used by the Writers of the Church of *Rome*, to pervert Scripture to their own Purposes.

with two Words in this remarkable Passage. For, *First*, (b) they are very uneasy at the Word *converted*, and labour much to make it a meer Hebraism; as if our Saviour had only said, do thou hereafter *in like Manner*, or in thy Turn, *strengthen thy Brethren*. And this they do very probably, because they would not have it thought that St. Peter (and we well know for whose Sake they are so ready to clear him) stood in Need of any proper Conversion. And some others, particularly *Grotius* (c), have, I think, gone too far in favouring this Interpretation on Criticisms that will not bear a strict Examination. But then, *Secondly*, they are even transported with Joy at the Word *strengthen*, as if it necessarily implied Supremacy, Dominion, and Infallibility in the Bishop of Rome, as the alone Successor of St. Peter, and the undoubted

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(b) See *Bellarmino*, *Maldonato*, &c.

(c) See *Grotius* on the Place; and some of the *Fratres Poloni* go this way; as *Wolxogenius* and *Brenius*. See this Interpretation examined and confuted in *Gerhardi Harm. Evang.* pag. 867.

Possessor of his extraordinary Gifts, and as if no one could *strengthen* his Brethren but an uncontrollable and infallible Teacher. Whereas] the plain and only Meaning of the Words is this: *When thou art converted*, that is, when thou hast seen thy Fault in Denying me, and hast repented of it; and hast escaped the Snares that were laid for thee by the great Enemy of Mankind, through my Goodness to thee, consider what a Blessing thou hast received thy self, and be ever ready and diligent to shew the same Kindness to thy Brethren, the rest of the Apostles, or to others, as there is Occasion, that I have shewed to thee: Confirm the Weak, establish the Wavering, receive the Penitent, and give me this farther Proof of the Sincerity of thine own Conversion, by doing to others as I have done unto thee. *Go and do thou likewise.* This then being the true and full Meaning of the Words, as they relate more immediately to St. Peter, I shall pursue them no farther in *that View*; but take Occasion from his

particular Case, and our Blessed Saviour's well-grounded Advice upon it, to advance this more general Proposition, viz. That it is the Duty of all those, who have received such Blessings, of what kind soever, from the Hands of God, as they find themselves exceeding happy in the Enjoyment of, and which they are sensible their Brethren still want, and can never be truly happy without, to do all they can to make them also Partakers of the same: This is what I shall endeavour,

First, To make out to you by proper Arguments. And then,

Secondly, Apply the *General* Proposition to the *particular* Business now before us.

And, *First*, as to the *General* Proposition its self, it is plainly grounded upon these Principles, which I shall make use of as so many Arguments to evince the Truth and Reasonableness of it.

First,

First, That common Humanity obliges us to do all the Good we possibly can to our Brethren by Nature, (d) to those who are made after the same Image of God with our selves; who have the same original Perfections, and Imperfections too; and whose Wants we cannot but know, and even feel in some Measure, by a Consciousness of the same in our selves, and a Sense of Uneasiness under them, till we have happily found a Relief and Supply for them. The universal Likeness of all Men to one another in the Essentials of a common Nature, speaks loudly for a sympathizing Regard to the most distant Partakers of it, when it is in our Power to shew it. This makes every Man a Citizen of the World, and not of one particular Place only; and it founds a near and close Relation between those Inhabitants of the Earth, who

(d) Quæ est igitur melior in hominum genere natura, quam eorum qui se natos ad homines juvandos, tutandos, conservandos, arbitrantur? *Tullii Tuscul. Quæst. Lib. 1. Cap. 14.*

who are the most remote from one another.
Col. iii. In this respect also there is neither Jew
11. nor Gentile, Barbarian, Scythian, Bond nor
Free, but every Man is a Brother, and
should be a Friend to every Man, as
they are all derived from the same
common Parent, and partake of the
same common Nature. Upon this Ac-
count therefore it is highly just and
reasonable that we should wish well to
all Mankind, and do them all the Good
we possibly can. That we should con-
clude, whatever we find a real Blessing
to our selves, will be so to them too
when they have it; and that we cannot,
without being void of natural Affection,
withhold it from them when it is in
our Power to confer it. Nay, it is
even in some Measure starving our own
Bowels when we do so, and punishing
our selves in others, and disowning with
intolerable Pride and ill Nature the
common Relation of Humanity be-
tween our selves and the rest of Man-
kind.

Secondly,

Secondly, The Obligation to act as the general Proposition requires, with respect to the Communicating to others a Share in those *Blessings* we enjoy our selves, arises from hence also, that *they* are, for the most part at least, given to us by the Author of all Blessings, with this View, that we should be as willing to confer them upon others, as we are to enjoy them our selves; and (as our blessed Saviour expressed it to his Apostles, with respect to the Gospel in particular) to *give as freely as we have received*: And this Consideration Matt. x. 8. makes it matter of *Duty* and *Obedience* to God, as well as *common Humanity*, to let others partake of the Blessings we enjoy our selves. (e) As it is the Nature of most of the Blessings God bestows upon us, that they are communicable to others; so has he all along declared it to be his Will and Pleasure, that we should communicate those that
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(e) *Partes boni viri exsequere, alium re, alium fide, alium gratiâ, alium consilio, alium præceptis salubribus adjuva, Seneca de Beneficiis, Lib. 1. Cap. 2.*

are so ; that we should not think it enough to enjoy them our selves, tho' with never so much innocent Freedom, Gratitude, and Thankfulness; but should delight in Spreading the Divine Bounty as far as ever we can, Refreshing the Souls and Bodies of other Men out of the same Fountain that we water our own, and filling *their* Hearts too with Joy and Gladness when our own Corn, or Wine, or Oil increases upon us. Nay, this is one essential part of that Gratitude we owe to God for any of his Blessings, which does not consist either in a bare not abusing them, or in the Praises of the Lips only, or in an inward Sense of our own particular Happiness in the Enjoyment of them ; but in a Readiness to distribute, in a Gladness to communicate, in a Zeal to make the *beneficial Light* of them *so strongly to shine upon and warm others*, that they also feeling the comfortable Virtue and enlivening Heat of them, may be moved, as well as our selves, to glorifie our Father which is in Heaven. This Return then of Thanks
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and Praise God expects at our Hands when he bestows any of those Blessings upon us which are in themselves communicable to others. And therefore in Obedience to him, as well as out of Compassion to our Brethren by Nature, we should never grudge them a Share in the Blessings we enjoy our selves, and the Want of which Blessings must needs be an Affliction and a Loss to them. But,

Thirdly, There is a kind of Obligation upon us all to act thus, from the *Pleasure of the Action its self*, as well as from the Ties of common Humanity, and our Duty to God. If in other Cases we are often tempted to enter upon Action by the Pleasure that naturally attends it, or at least that the Mind proposes to its self, or expects from it; (and it is not always wrong to be moved by this Principle) there is something so highly delightful in communicating Good to others, that few, who are qualified for it, would want this Addition to all their other Enjoyments,

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if they were but once perswaded that this *is the Case*; that there really is such an inexpressible Pleasure, *such a Spring of Joy and Contentation rising in the Soul, the Spirits overflowing so pleasantly, and the Heart swelling with such sweet Gaiety and Pride* (as (f) one finely, and yet still imperfectly, expresses the delightful Passion) in doing good. But how shall we satisfy them of this? Experience is certainly the best Conviction; and they who will exercise themselves in doing good, will quickly find how *joyful and pleasant* a Thing it is. But in the meanwhile, the Authority of great, and especially good Men, who probably speak only what they have often felt themselves, ought to have some Weight with us in a Case of this Nature. And what then will a Christian say, when he hears his Saviour himself pronouncing that

Acts xx. 35. *it is more blessed to give than to receive;* and St. Paul using this very Maxim to the

(f). Bp. Fleetwood's Sermon in King's-College Chappel 1689.

the Elders of the Church of *Ephesus*, to encourage them to support the weak? Nay, what will any Man say, whether Christian or not, when he hears one Heathen asserting, (as even *Epicurus* (g) did) that it is 'not only more excellent, but more pleasant, to do Acts of Kindness, than to receive them; for nothing is so fruitful of Joy as doing good: And (h) another telling us, that a good Office is an Action that gives Joy, and receives it by giving it: These are Testimonies of those, who could hardly say these Things but upon a sensible Experience of the ineffable Pleasure of doing good. And the Argument is so suited to the general Temper of Mankind in pursuing Pleasure, that it is truly Matter of Wonder, how this Gratification of our selves, this Epicurism, if I may so call it, in one of the highest Instances of Pleasure and Delight, should be so much neglected, when it may be enjoyed without denying our

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selves

(g) Plutarch. Moral. pag. 778. (h) Seneca de Beneficiis; Lib. 1. C. 6.

selves in *any other* Satisfaction that can be thought lawful and innocent. It is indeed a purely spiritual and mental Pleasure; it has nothing to do with the Body, or the animal Life of Man; it is like the Pleasure which God himself takes, when, as he speaks by the Mouth Jer. ix. 24. of his Prophet, *in these Things I delight, saith the Lord*; but then it must for these Reasons be agreeable to those, whose Business it is to live above the Body and the World; who are invited to tast of Pleasures that this World cannot give, any more than it can take away; for even where it is not in our Power to do, there is yet a secret and uncommon Pleasure in *wishing* well, and a sure Acceptance with God of the Heart for the Hand. For,

Fourthly and lastly, There is an Obligation of Interest, as well as of Humanity, Duty to God, and Pleasure to our selves in the Action, to determine us to communicate to others the Blessings we enjoy our selves, when we know their Wants of them, and their Want
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of true Happiness without them. For to be thus willing to communicate, is the most ready way to secure to our selves a lasting Possession of what we enjoy. It is like Building a Wall of Defence about our own Blessings; it is Laying up our Treasure in a secure Place, and Purchasing a never-failing Title to it. For, probably enough, those to whom we communicate a Share of what we enjoy, will not be so ungrateful as to grudge us what we still retain, but in Justice to our selves, and for our own Use; they will rather be inclined to joyn with us in Defence of the common Blessings, and with one Heart and one Hand to oppose their and our Enemies. And this is a *natural* Consequence of doing good to others, and seldom fails to be our Reward at present, but where Men are sunk into the lowest Degeneracy of Principles and Manners.

But at the same Time we have a greater Security in Almighty God himself than in Man, for the Good we do:
Since

Since he has promised that this shall be the Reward of those who do not only thankfully receive his Blessings, but chearfully communicate them to others, that they shall never want his Favour and Protection; that if they sow plentifully, they shall reap plentifully; that what they give to their Brethren, *he* will look upon as *lent* to himself, and that *he* will take Care to repay it them again; sometimes (nay, generally speaking) even here in this World, but assuredly hereafter, in full Measure, pressed down, and running over, will he give into *their* Bosoms, *who* having received his Blessings, whether spiritual or temporal here, have, out of a due Sense of their own Happiness in them, and a compassionate Feeling of their Brethrens Want of them, done all that was in their Power to make them also Partakers of the same.

And thus having laid before you the Grounds on which the General Proposition I raised from the Text is founded, I shall go on as I promised in the

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Second Place, to apply it to the Business now before us; which is the Propagation of the *Glorious Gospel of the blessed* 1 Tim. i. 11. God (as St. Paul, the Apostle of the Gentiles, very emphatically calls it) amongst our Brethren in the *American* Parts of the World; *beginning* with our own Countreymen, and *going on* from them to the meer Heathens, whether Natives or Slaves, the just Objects of our Pity and Compassion, because involuntarily ignorant of that Gospel, by which alone they can properly be saved. The invaluable Light and Privileges whereof we, through the exceeding Bounty of God to us, so early received, and through his amazing Patience and Forbearance have so long enjoyed, and still do enjoy, though so undeserving of it, in great Purity and Perfection. That this is a Blessing which it is in our Power to communicate to others, is evident from the Original Scheme of the Great Author of our holy Religion, which was to have his Gospel published to the whole World by the Ministry of Men;
first

first of his own more immediate Apostles, and afterwards of their Successors in the Christian Church. So that we have no Reason to think it sufficient for us to believe and obey the Gospel our selves, without being obliged, as far as it is in our Power, to communicate it to others. For as it is a Blessing, capable of being so communicated, it was no sooner conferred on one Part of the World, than it laid an Obligation on those who rejoiced in the Light of it, to publish and spread it wherever they came; as our Blessed Saviour's Apostles and first Disciples did, and sincere Christians in all Ages have thought it their Duty to do, whenever they have had an Opportunity of doing it.

For the better effecting this good Work, the Apostles and others were indeed at the Beginning (as it was absolutely necessary) endued with extraordinary Gifts and Powers by the Holy Ghost. And very probably our Forefathers in these *Western* Islands received the Gospel at first under the Influence and Di-

Direction of an extraordinary Power from Above. For tho' we cannot, I believe, fairly lay Claim to the immediate Instruction of a St. Peter, or St. Paul (g), or even of Joseph of Arimathea, (as some Ecclesiastical Writers tell us we may) yet it is certain, that by our Communication with the Roman Empire, we had very early Notices given us of the Saviour of the World; and do not owe our Christianity to the See of Rome, (much less to Augustine the Monk, or those who sent him hither in the Sixth Century) as some (for Reasons well known) would persuade us we do.

Whether the *American* World (for which we are now more immediately concerned) had these glad Tydings brought to them in those Days, either by the Apostles themselves, or any of their immediate Successors, is a Matter about which we have no certain Guide

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(g) However, see what Bishop *Stillingfleet* says in his *Origines Britannicæ* of the Probability of St. Paul's Preaching the Gospel in Britain.

26 *A Sermon before the Society*

Mat. xxiv^{14.} left to direct us, how to judge. Some
Matt. xxviii. Passages in Scripture speak of the Preach-
18, 19. ing of the Gospel, even in the Apostles
Mar. xvi. Time, in such large and comprehen-
15, sive Terms, as hardly leave room for
Acts i. 8. doubting whether *they* are to be in-
Col. i. 6, cluded or no : But then, on the other
23. Hand, there are so many Difficulties
Rom. x. attending the Belief of their having
17: *then* been made so happy , and these
Expressions may so reasonably be ac-
counted for some other Way, (as they
have been by those who have entered
deeper into this Argument than I in-
tend to do) (*b*) that, upon the whole,
it seems much more probable, that tho'
the Gospel, and all the Benefits of it,
were originally designed for them, as
well as the other Parts of the World,
yet the Time of Communicating it to
them was not then compleatly come.
But that the bringing *them* also into
the Fold of Christ was to be the Work
and the Glory of future Ages, and a
Proof

(*b*) Vide Hermannii Wirfii Miscella. sacr. Vol. 2.
pag. 400, &c.

Proof of the Gratitude and Compassion of those Nations, who had the Happiness of a more early Acquaintance with the Gospel of Christ, and an Obligation thereby laid upon them, to make other Nations, in due Time, as well acquainted *with*, and as happy *in* it, as themselves.

As therefore our *Civil* Acquaintance, by Trade and Commerce, with the *American* World, became more intimate and extensive, Providence seemed thereby to call upon us with a very loud and audible Voice, to begin a *Spiritual* Friendship and Commerce with them too; and to do all we could to make them Sharers with our selves in the Means of *Grace* here, in order to their being so in the Enjoyment of *Glory* hereafter.

It must not upon this Occasion be concealed, because probably it may help to stir up in us a more hearty Affection to the good Work before us, that the *Church of Rome*, as corrupt and ill-natur'd as it is in other Particulars,

has expressed a commendable Zeal in this Point, by those many Missionaries she has from Time to Time sent Abroad and employed in Converting the Heathen World to the Cross of Christ; and that before ever there appeared the least Inclination that Way in any of the Reformed Churches. But tho' she was certainly right in the Design, and may very justly reproach those, who too long neglected imitating her Example in general, yet it is much to be doubted, whether Christianity has really gained any considerable Ground in the World by all her Endeavours to spread and propagate it. And that because it is not in her Power, thro' the many Errors she is guilty of both in Doctrine and Practice, to set it in a true Light before the Eyes of those whom she designs to make Profelytes to it; any more than it is agreeable to common Sense and Reason, that the Barbarities she has sometimes used in making Converts to it, should be a likely Method of convincing the Understanding, engaging the Affections,

ctions, or conquering the Prejudices of the poor *Indians* ; who, under a very great Degeneracy of humane Nature, have yet so much of Primitive Reason and Judgment left, as to despise in their *Hearts*, what they are sometimes forced, by Extremity of Torture, to confess with their *Mouths*. But if the Church of *Rome* has so much Zeal, and is sometimes at such vast Expences for propagating a *corrupt*, and in many Particulars, a *ridiculous* Scheme of Christianity ; how shall we be able to excuse our selves, who think, and not without Reason, that we enjoy it in its Purity and Perfection, both of Doctrine and Manners, if we shew no Zeal, no generous Inclination to communicate the Light of it where it is still wanting : if we suffer so great a Part of Mankind still to sit in *Darkness*, and under the *Shadow of Death*, when it is so much in our Power to enlighten their Minds, and lead their Feet into the *Ways of Peace*.

Moved therefore undoubtedly by Reflections of this Kind, have our Supreme Go-

Governours now for three Successions, encouraged by Charter, and other Ways, that good Spirit which began some Years ago to shew it self in this Nation, for propagating the Gospel of Christ among the poor *Indians* in *America*. For good Princes ever did, and ever will think it their Duty, to promote *Godliness* as well as *Honesty*, *Religion* and *Piety* as well as *Peace* and *Happiness*, and that not only at Home, but as far as ever their Influence can fairly reach, Abroad too. And as we may well hope, that they who are now in another World, are receiving the Reward of so great a Service done to their Blessed Redeemer, as well as to their Brethren by Nature; so have we abundant Reason to promise our selves, that whatever Assistance can be given from the Throne will be given (as some has been already) by him, who now so justly possesses it, and adorns it too.

One very material Thing indeed is still wanting, and which can only come from the Throne, and that is, the Settling

cling Spiritual Governours of the highest Order in those Countries where the Gospel is to be propagated; and which is a thing of so great Importance, upon many Accounts, that I will beg leave to say, it can hardly be neglected any longer, without infinite Prejudice to the whole Design. And therefore it is to be hoped, that they who have the Honour of Standing continually in the Presence of so great a King, and so ready to grant Favours almost before they are asked, will lay this Matter so seriously to their *own* Hearts, that *his* may be effectually moved to give a quick Dispatch to such a necessary Work as this is.

But as an Undertaking of this Nature cannot be long carried on, at least in the ordinary Methods of Proceeding, without a *continued Fund* of charitable Contributions, and a *persevering Zeal* in those who are truly Friends to it, there is still every Day more and more Occasion for all the Help that can be given it; for our following cheerfully the good Example
our

our Superiours have set us; and abounding in the Riches of our Liberality towards it; and in our Zeal for still going on, whatever Opposition or Discouragement we may meet with. Many, no doubt, are and will be the Enemies of a Work of this Nature; some by Mistaking the true Design of it, as if not Christianity its self, but the Faith and Practice of one Community only of Christians was to be propagated among the Heathens. Now if that Faith and Practice be what is required and allowed of by the Gospel, I cannot see where the Fault would be, if this were intended, in a sincere Subordination to the more general Design of Propagating the Gospel its self. But as no such particular Design is mentioned in our Charter, which is given us for the Propagation of the *Gospel in General in Foreign Parts*, this is the End we ought principally to propose to our selves, and is, I hope, sincerely pursued by all who are concerned in this great Trust, for the Good of Mankind. Some again there
are,

are, who oppose this good Work, for fear of losing their Slaves, and the Authority they have assumed over them, upon their being made Christians. A Fear *as unreasonable*, if by Slaves they only mean such Servants as one Christian ought to make of another, *as it is barbarous* if they mean any thing more. Others, it is to be feared, do all they can to discountenance a Work of this Nature, in Contempt and Hatred of that Religion its self which is to be propagated by this Society. They are *Enemies*, as the Apostle calls them, to the *Cross of Christ*; they first reject the *Counsel of God against their own Souls*, and then spare no Pains to hinder others from *Entering into the Kingdom of Heaven*: Nay, even Satan himself, alarmed as it were at his Danger, and the approaching Loss of so many Millions of Subjects, if our Endeavours should succeed, has very probably of late *desired to have us, that he might sift us as Wheat*, that our Faith might fail, our Charity grow cool, our Zeal languish

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in the Prosecution of this Work. So that we have many Enemies to contend with and overcome. But if we are not wanting to our selves, we need not fall, nor even be discouraged, tho' in such a Day of Trial as this is. He whose Cause we are pleading in these Labours of Love for our Brethren, will stand by us and support us, and pray for us unto his Heavenly Father, *that our Faith fail not*; He will still enable us to go on cheerfully in this good Work of Confirming some, and Converting others of our Brethren, and make us the happy Instruments of *adding daily to the Church such as shall be saved.*

And who can tell whether, as dark and melancholy as the present Face of Things may be, yet that Day, that glorious Day may not even now be
 Gal. iv. 4. *drawing on, when the Fulness of the Gentiles is to come in; when the whole*
 Isai. xi. 9. *Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea.*
 When, in the Words of the Prophet
 Mal. i. 11. *Malachi, from the rising up of the Son,*
 unto

unto the going down of the same, God's Name shall be great among the Gentiles, and in every Place Incense shall be offered unto it, and a pure Offering: That good Spirit which has of late appeared in this, and other Countries, for Enlarging the Borders of the Christian Church, seems to be a Forerunner of such a spiritual Revolution in the World, when all the Kingdoms of it shall become the Kingdoms of our Saviour Christ; and all the Kindreds of the Nations shall worship before him. ^{Psalm. xxii. 27.} But whether the Time be so near or no; how should every sincere Christian long for it? How ready and glad should we find him, to be in in the least degree an Instrument of Hastening its Coming? It is very probable, that the Scheme of Providence in this Great Event is so laid, that the only Humane way to accelerate the Meeting of the whole World in one common Faith, under one Head and Saviour, is to look with a compassionate and tender Eye on the Infidel part of it, and to set heartily about

the Work of Converting Heathens to the Cross of Christ. For tho' God may probably, in the Conduct of this Scene of Providence relating to the full Vocation of the Gentiles, make some miraculous Displays of his Power, for the more effectual compleating it; yet that he will in a great measure act in that, as he does in other Branches of his Government of the World, by second and ordinary Causes, is a Supposition neither incredible nor disagreeable to the constant Method of his Providence. Think then with yourselves what the Pleasure may possibly one Day be, in Reflecting on your own Share in so glorious, so beneficial a Work to Mankind, that when you was called upon to promote it, you did not decline the Service on any narrow selfish Principles; but being moved with a hearty Zeal for the Honour of your Blessed Saviour, and a tender Compassion towards your ignorant, enslaved, and consequently most unhappy Brethren, you cheerfully put your Hand

Hand to the Plough, and, according to your Abilities, contributed something to open their Eyes, and to turn ^{Act. xxvi. 18,} them from Darkneſs to Light, and from the Power of Satan unto God. That they, as well as your ſelves, might receive Forgiveneſs of Sins, and an Inheritance among thoſe who are ſanctified by Faith that is in Chriſt.

Bleſſed be God, that ſo many have already appeared, by their liberal Benefactions, to have this Matter truly at Heart; their Names highly deſerve an Honourable Recital here, if the Time would permit, or their good Deeds were not recorded to much better Advantage, in the Annual Accounts of our Proceedings. There you will ſee (and, I doubt not, to your Satisfaction) what Succeſs has hitherto attended this good Work, and by whoſe Help and generous Contributions it ſtill goes on proſperouſly, and I hope will ſhine more and more unto the perfect Day; which undoubtedly it will, if all who are able, be but as willing, to join in it. And now
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certainly, if ever, is it a proper Time for us to be thus willing, when we cannot (if we reflect at all) but observe with Shame and Confusion of Face, the Vanity and Folly of trusting in uncertain Riches, of laying up Treasure on Earth, and not being rich towards God. We have seen with Astonishment enough what this Wisdom of the World at last ends in; what Disappointments, what Losses, what Shame, what fearful Desolation it has brought on many Families, I might almost say on a whole Nation, nay, even on more Nations than one, in a very short Time. To how much better Account, even in our Worldly Affairs, would it in all Probability have turned, if our Zeal and our Labours had been employed but half as earnestly in such a Work as this now before us, as it was lately in heaping up to our selves the Mammon of Unrighteousness.

Whilst therefore our Minds are tenderly affected either with our *own*, or *others* Losses, with the Anguish of what
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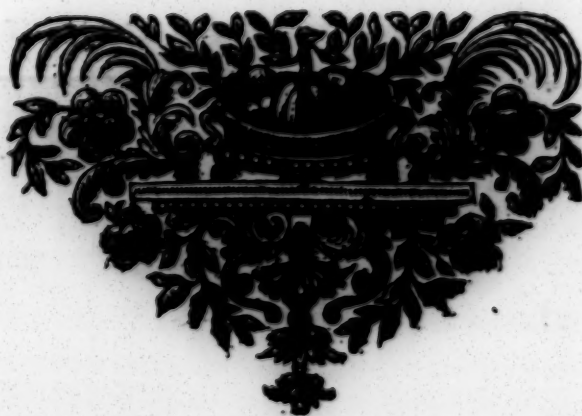
is upon us, and the Fear of what *may be coming* to us, and few perhaps can be totally excused from some Degree of the Love of the World during the late Frenzy of the Nation; let us take this Opportunity of reflecting with our selves, How much we have been in the Wrong; How little we have considered what became us as Christians; How justly God has punished us by our own Folly; and how much Reason we have to sin no more after the same Manner, least a worse Judgment (and a worse we know is abroad in the Earth) happen to us: To prevent which sore Addition to our present Distress, nothing is more likely than a hearty Zeal for the Honour of God, and the Good of Mankind in general, than *remembering* (in the Words of our Blessed Saviour himself to the Church of *Ephesus*) *from* Rev. ii. 5; *whence we are fallen, and repenting, and doing our first Work of Love.* This may save a Nation, even at the Brink of Ruine, which I hope is not our Case yet, as evil as the Days are.

What-

40 *A Sermon before the Society, &c.*

Whatever therefore we have preserved from the common Shipwrack, let us devote some part of it to Works of Charity; and (if Preference may be given to any) to *this* now before us, which is of so beneficial, so extensive a Nature; and which cannot but be a Sacrifice of our Substance, a Service of our Souls acceptable to God, as it ²Cor. ix. is an *Administation* that will supply the ^{12.} *Spiritual Wants*, and undoubtedly be abundant also in the *Thanksgivings* of many unto God.

F I N I S.



A N
ABSTRACT
OF THE
Proceedings of the Society

For the *Propagation of the Gospel in Foreign Parts*, from the 19th of February 1719, to the 17th of February 1720:

THE Society, since the 21st of January 1719, the Date of the Auditors Report for that Year, to the 28th of January 1720, the Date of their last Report, have received the following Benefactions from several charitable Persons, by which they have been the better enabled to carry on the pious Designs of Propagating the Gospel in Foreign Parts, for which they were incorporated.

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On

On the 19th of February 1719, His Grace
 1. 1. 2. the Lord Archbishop of York paid the Trea-
 2 2 0 surer *Two Guineas*, from a Lady who desires
 to be unknown; and *Thomas Chetle* of *Lincolns*
 100 0 0 *Inn Esq;* paid the Treasurer a *Hundred Pound*,
 being the Legacy of *Mrs. Elizabeth Atcherly*
 deceased, who also left some Books to the
 Society, which have been since deliver'd by
 the said Mr. Chetle; and the Reverend Mr.
 Shute, on the same Day, also paid the Trea-
 6 6 0 surer *Six Guineas*, being a Benefaction from
 a Person unknown, remitted by the Reve-
 rend Mr. Doughty near *Peterborough*. On the
 18th of March, the Treasurer acquainted the
 Board, That he had received a Benefaction
 1 0 0 of *Twenty Shillings* from the Reverend Mr.
 1 0 0 *Benjamin Bewick*, another of *Twenty Shillings*
 from a Person unknown, both by Mr. Cal-
 10 0 0 verly *Bewick*; and another of *Ten Pounds* from
 the Reverend Mr. *Alleyne* of *Loughborough*, by
 the Hands of Mr. *William Busby*. On the
 26th of the same Month, the Treasurer ac-
 quainted the Board, that he had received a
 305 0 0 Benefaction of *One Hundred Guineas* from Sir
 30 0 0 *John Meres*; and another of *Thirty Pounds* from
 an unknown Person, by the Hands of Dr.
Waugh, to be laid out in Bibles and the
 Whole Duty of Man, &c. and the Reverend
 30 0 0 Mr. Shute paid the Treasurer *Fifty Pounds*,
 remitted by the Reverend Mr. *John Gibb* of
Bristol, from a Person who desires to be
 unknown. On the 29th of April, the Re-
 verend Dr. *Pelling* paid the Treasurer a Bene-
 faction

faction of <i>Ten Pounds</i> , from a Lady who	<i>l. s. d.</i>
desires to be unknown; and the Reverend	10 0 0
Mr. <i>Shute</i> also paid another of <i>Twenty Shillings</i> ,	1 0 0
from the Reverend Mr. <i>Saunders</i> near <i>Stam-</i>	
<i>ford</i> in <i>Lincolnshire</i> , remitted by Mr. <i>Turner</i>	
of <i>Stamford</i> . On the 20th of <i>May</i> , the Trea-	
surer acquainted the Board, that he had re-	
ceived two Benefactions, one of a <i>Guinea</i> , and	1 1 0
the other of <i>Five Guineas</i> , both from Persons	5 5 0
who desire to be unknown, by the Reverend	
Dr. <i>Wagh</i> ; and the Reverend Mr. <i>Shute</i> , on	
the same Day, paid the Treasurer <i>Three</i>	3 3 0
<i>Guineas</i> , from <i>John Smith Esq</i> ; of <i>Tarmouth</i> ,	
and <i>Three Guineas</i> from a Person unknown	3 3 0
of the same Place, both remitted by Mr.	
Chancellor <i>Tanner</i> . On the 7th of <i>June</i> , the	
Reverend Mr. <i>Shute</i> paid the Treasurer a	
Benefaction of <i>Forty Shillings</i> , from the Reve-	2 0 0
rend Mr. <i>Fenwick</i> of <i>Hallaton</i> in <i>Leicestershire</i> ;	
and the Reverend Dr. <i>Astry</i> also paid the	
Treasurer a Benefaction of <i>Ten Pounds</i> , from	10 0 0
a Person who desires to be unknown, by the	
Reverend Mr. <i>Newcomen</i> . On the 16th of	
<i>September</i> , the Treasurer acquainted the Board,	
that he had received from Sir <i>John Woodhouse</i>	
<i>One Hundred Pounds</i> , being the Legacy of the	100 0 0
late Countess of <i>Torrington</i> ; a Benefaction of	
<i>Fifty Pounds</i> from <i>Goddard Clarke Esq</i> ; and	50 0 0
another of <i>Five Guineas</i> , from a Person who	5 5 0
desires to be unknown; all by the Hands of	
the Reverend Mr. <i>Shute</i> . On the 17th of	
<i>October</i> , the Lord Bishop of <i>London</i> paid the	
Treasurer a Benefaction of <i>Twenty Guineas</i> ,	21 0 0
F 2 from	

from a Person who desires to be unknown,
by the Hands of Mr. *John Henton*. On the
21st of the same Month, the Treasurer ac-
quainted the Board, that he had received of
100 0 0 *Henry Hoare Esq;* a Benefaction of One Hundred
Pounds, from a Person who desires to be
10 0 0 unknown; another of Ten Pounds; from the
Right Honourable the Lady *Torrington*; and
4 4 0 another of Four Guineas, from a Person who
desires to be unknown, by the Hands of the
Lord Bishop of *Ely*. On the 4th of November,
10 10 0 the Treasurer received a Benefaction of Ten
Guineas, from a Lady who desires to be un-
known, by the Reverend Mr. *Roche*, and by
the Hands of *John Chamberlayne Esq;* On the
18th of the same Month, the Dean of *Ely*
10 10 0 paid the Treasurer Ten Guineas from a Person
unknown, which the Donor desired may be
laid out in Bibles, or other Books of Devotion,
according to the Doctrine of the Church of
England, proper for the Use of Charity Schools,
and that one half be applied to the Benefit
of the *West-Indians*, and the other half for
those of the *East-Indies*. On the 20th of Ja-
nuary, the Treasurer acquainted the Board,
that he had received a Benefaction of a
1 1 0 Guinea from a Person unknown, by the
Hands of Mr. *Henry Newman*; and another
120 0 0 of Twenty Pounds, from a Clergyman of *Rut-*
land, by the Hands of the Reverend Mr.
Sampson Estwick. And on the 28th of the
same Month the Treasurer received of *Henry*
50 0 0 *Hoare, Esq;* Fifty Pounds, being a Legacy left
by

by Mrs. Rowland of Exeter deceased; and a Benefaction of Five Guineas, from a Lady unknown; both remitted by the Reverend Mr. Richard King of Exeter; another of Five Rounds, from Robert Atwood, Esq; another of a Guinea, from Mr. Robert Witham; and another of Five Pounds, from Mr. Thomas Read of St. Giles's in the Fields, by the Hands of John Sharpe, Esq; For all which Benefactions, the Society have return'd their Thanks to the Donors by the Persons that reported, or paid them, excepting only those which came from Persons unknown; and such charitable Persons as have been pleased to conceal their Names, are desired to accept of the Thanks of the Society.	5 5 0
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	5 0 0
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Some other Presents have also been made to the Society in the Time aforesaid, *viz.* From his Grace the Lord Archbishop of Canterbury, One Hundred Copies of his *Commentaries on the Church Catechism*, and Eight of Mr. Ford's *Exposition of the 39 Articles*, to be sent into the Plantations, for the Use of the Missionaries, and the People under their Care. They have also received from the Executors of Mr. John Robinson of Ruabon in Denbighshire, the *Polyglott Bible* and *Pool's Synopsis*, with the *Lexicon Heptaglotton*, being part of the said Mr. Robinson's Legacy to the Society.

Within the Time aforesaid, the following Legacies have been bequeathed to the Society, which, tho' they have not come into the Society's Cash, yet may properly be taken Notice.

Notice of in this Place. *Dugal Campbell, Esq;* by his last Will, dated *May 18. 1716.* bequeathed towards Propagating the Gospel in Foreign and Ignorant Parts 500 l. to be disposed of as the Trustees therein mentioned should think fit, who have agreed that it should be laid out in some sure Fund, and the Interest to be apply'd to the Designs of the Society, till a Bishop or Bishops be settled in *America.* And *Nathaniel Symonds, Esq;* late of *Tarmouth* deceas'd, by his last Will, bearing Date *November 18. 1712.* bequeathed to the Society *One Thousand Pounds Capital Stock* in the *South-Sea Company,* to be expended by the Society for and towards the Propagation of the Gospel in Foreign Parts; and the same has lately been transferr'd to the Society by *Mr. Nathaniel Symonds,* his Executor.

The Society have also received, since the 21st of *January 1719,* the Sum of 29 06 02 collected on His Majesty's late Gracious Letters to the several Bishops, &c. (*Six Guineas* of which was a remaining Part of the Collection made at *Exeter,* and the rest collected at *Whitehaven*) which with 3698 18 00 accounted for in the *Abstract* then published, amounts to 3728 04 02: Which is the Whole that has been received by Virtue of the said Letters. And the Society have there-upon humbly Address'd His Majesty, declaring the deep Sense they have of His Majesty's Royal Favour in Granting the said Letters, for Enabling them to carry on the Pious Designs

signs they have undertaken, and returning their Thanks for the same. Which Address His Majesty was pleased to receive very Graciously.

Under this Head, it may be proper to take Notice of some Legacies left by charitable Persons in *America* to the Churches there; of which the Society have received the two following Accounts, *viz.* From the Reverend Mr. *Mackenzie*, Minister of *Statens Island*, in the Province of *New-York*, That Mr. *Ellis Duxbury* hath bequeathed *One Hundred Pounds New-York Money* to that Church, towards Building a Vestry-Room, a Porch to the Church-Door, and other Uses mentioned in his Will; and also his Plantation where he lived, with the Appurtenances, towards the Maintenance of the present Minister, and to his Successors, being Orthodox Ministers of the Church of *England* for the Time being, for ever. From the Reverend Mr. *Ross*, Minister of *New-Castle* in *Pennsylvania*, That Captain *Richard Halliwell* deceased, by his last Will has bequeathed unto *Emanuel Church* in that Town *Sixty Pounds*, which was due to him therefrom; and also his Marsh and Plantation, containing *Sixty Seven Acres*, with all Improvements thereto belonging, to the proper Use of the Minister that from Time to Time shall serve the said *Emanuel Church*, for ever; and Mr. *Ross* adds, that the same is worth at present about *Fifteen Pounds per Annum*; and that the Situation

tuation of the Plantation will probably, in Process of Time, enhance its Value.

In pursuance of the Powers granted to the Society by their Charter, they have, since the last Anniversary Meeting, elected the following Gentlemen Members of their Body: The Reverend Dr. *Dolben*; The Reverend Mr. *William Berryman*; The Reverend Mr. *William Needham*; The Reverend Mr. *Blanc*, one of the Chaplains to his Royal Highness the Prince of *Wales*; *Francis Dickins*, Esq; *Hugh Hall*, of the Island of *Barbadoes*, Esq; *Sir John Meres*; The Reverend Mr. *Oliver*; The Reverend Mr. *Peter Feuillerade*, Rector of *Bigrave* in *Hertfordshire*; *Nicholas Jeffries*, Esq; The Reverend Mr. *Arrowsmith*; The Reverend Mr. *Pearce*, Rector of *St. Bartholomew* behind the *Exchange*; Colonel *John Barnwell* of *South-Carolina*; and *James Gibbon*, Esq;

The Society have appointed the following Salaries to Missionaries sent over to the Plantations this Year; and to Schoolmasters residing there, who have been well recommended to the Society, as Persons qualified to teach poor Children to Read and Write, and to instruct them in the Church Catechism, &c. To the Reverend Mr. *James Mac Sparran*, Missionary to *Naraganset* in *New-England*, *Seventy Pounds per Annum*, who is also to officiate, as Opportunity shall offer, at *Bristol*, *Freetown*, *Tivertown*, *Swansey*, and *Little Compton*, where there are many People, Members

Members of the Church of England, destitute of a Minister. To the Reverend Mr. *Moses Clark*, Missionary to St. John's Parish in South Carolina, *Fifty Pounds per Annum*. To the Reverend Mr. *Francis Merry*, Missionary to St. Helens in South Carolina, *Fifty Pounds per Annum*. To Mr. *Jones*, for Teaching some Children to read at *Miles-Square* in *West-Chester*, in the Province of *New-York*, *Fifty Shillings* has been allowed for one Year. To Mr. *William Forster*, Schoolmaster at *West-Chester*, who has been recommended as a Person very well qualified to instruct the Youth in the Principles of Religion and Vertue, *Ten Pounds per Annum* is allowed, and a Gratuity of *Ten Pounds* has been given him in Consideration of his past Services, and his present Circumstances. To Mr. *Edward Mills*, Schoolmaster at *Boston* in *New-England*, who has also been very well recommended to the Society, a Salary of *Fifteen Pounds per Annum* has been allow'd, besides the Interest of 100*l.* which has been promis'd by an unknown Lady towards the Support of a School in *America*. To the Reverend Mr. *Lapierre*, who served a *French* Congregation at St. *James Santee* in *South-Carolina*, according to the Liturgy of the Church of England, a Gratuity of *Twenty Five Pounds* has been given, the Allowance from the Countrey not being sufficient to maintain him. The Society have also sent over to the Plantations several Common-Prayer Books, Catechisms,

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and Expositions of the same, with other Devotional Tracts, as there has been Opportunity, to be dispersed by the Missionaries amongst their Congregations, where they shall be most wanting; and have ordered Twenty five Copies of the Common-Prayer Book in the *German* Language to be dispers'd among the *German* Families in *Virginia*, when they shall be called for.

The Society have also agreed to send over several Missionaries to the following Places, vacant by the Death or Removal of former Missionaries, and from whence there have been repeated Desires for Ministers, to take Care of the several Churches, *viz.* One to *St. James Goose-Creek* in *South-Carolina*, One to *Lewis Town* in *Sussex County* in *Pennsylvania*, One to *Hopewell* and *Maidenhead* in *New Jersey*, Colonel *Coxe* having been so kind as to promise to settle some Land for ever, for the Use of the Minister of those Churches for the Time being; One to *Rye*, in the Province of *New-York*; One to *Stratford* in *Connecticut*; and One to *Newbury* in *New-England*, vacant by the Death of the Reverend Mr. *Lucas*. And the Society do hereby earnestly desire the several Lords the Bishops, to recommend to the Society, from their several Dioceses, Clergymen willing to undertake, and duly qualified to answer the Ends of the Mission.

The

The Society have this Year received the following Accounts of the Success which has attended their Endeavours in Promoting this pious and charitable Undertaking.

From the Reverend Mr. *Guy*, Minister of *St. Andrew's* Parish in *South Carolina*, That since his last he has baptized two adult Persons, and about twenty four Children, and one *Negro* Man; and that there is one added to the Number of his Communicants.

From the Reverend Mr. *Bull*, Minister of *St. Paul's* in the same Province, That the Clergy in that Province, tho' they meet with many Discouragements, do not abate in their Zeal for Promoting the great Ends of Religion, the Honour and Glory of God, and the Salvation of those committed to their Charge; that he has baptized six Children in his Parish; that he has generally a pretty full Congregation, and at *Easter* last had twenty two Communicants.

From the Reverend Mr. *Jones*, Minister of *Christ Church* in the same Province, That since the Date of his last, he hath baptized fifteen Children, and three *Negro* Slaves belonging to *Alexander Skene*, Esq; and upon *Christmas* Day last, the Number of his Communicants were seventeen.

From the Reverend Mr. *Thomas*, Minister at *Hempstead*, in the Province of *New York*, That the Books which the Society sent have had very good Influence upon many of the most thinking, sober part of the People; and

for which they return their grateful Acknowledgements.

From the Reverend Mr. *Mackenzie*, Minister at *Staten Island*, in the same Province, That he has received several new Members into the Communion; that he hath a large Congregation, who are most of them regular, not only at Church, but in their Lives and Conversations; that he baptized last Year eighteen Children, one of which was a *Negro* Child; and also an *Indian* Man, a Native of that Province, of 22 Years of Age, who coming accidentally on that Island, was induced to learn to read *English*, and then was desirous to understand something of the Christian Religion, and then to be baptized.

From the Reverend Mr. *Bartow*, Minister of *West-Chester*, in the same Province, That in the Year 1719, he baptized twenty two, one of which was an ancient Woman.

From Mr. *Forster*, Schoolmaster at the same Place, That he has at present thirty five Scholars, whom he catechizes every *Saturday*, and also every *Sunday* that Mr. *Bartow* goes to another Part of the Parish, together with all others who will attend, and has good Success; which is also attested by the Minister and chief Inhabitants of *West-Chester*.

From the Church-Wardens and Vestry of *Burlington* in *New-Jersey*, That the Reverend Mr. *Talbot*, by whose Mission they have received inexpressible Benefit, has by his unfeigned

feigned Zeal for the Glory of God, and the Good of his Church, by his exemplary Piety, and sober Life and Conversation, much adorned the Gospel of our Blessed Lord and Saviour Jesus Christ.

From Mr. *Neau*, Catechist to the *Negroes* at *New-York*, That the Number of his Catechumens daily increases, having had under his Instruction, within two Years past, sixty five *Negroe* Men and Women, and twenty *Negroe* Boys and Girls, (besides white Boys and Girls Apprentices, who come to be instructed) many of which *Negroes* have been baptized, and several admitted to the Communion.

From Mr. *Cleator*, Schoolmaster at *Rye*, in the same Province, That he has taught in the last Year above fifty Children to read and write, and instructed those that were capable of Learning in the Church Catechism.

From the Reverend Mr. *Ross*, Minister at *New-Castle* in *Pennsylvania*, That he has made a second Tour into *Sussex County* in *April* last, where he continued six Days, and preached on every one of them in different Places, where he baptized One Hundred and two Persons, seven whereof were Adults^(a); and where he opened a New Church, which the
poor

(a) N. B. The Society have agreed to send a Missionary thither so soon as one can be procured.

poor People had but just Built, notwithstanding their Discouragements for Want of a Minister.

From the Reverend Mr. *Mossom*, Minister at *Marblehead* in *New-England*, That the Number of his Communicants since his coming there is doubled; That he has baptized thirteen Adults, and sixty five Infants, whereof twenty nine this Year: That since the Death of the Reverend Mr. *Lucas*, he has, at the earnest Request of the People, preach'd and administer'd the Sacrament at *Newbury*; that there were present above One Hundred People, Twenty three of which were Communicants.

The Society, since the Death of the worthy *Dudley Woodbridge*, Esq; their late faithful Agent in *Barbadoes*, have agreed upon several new Instructions relating to the Management of their Plantations; and have added to their former Attornies four other Gentlemen of that Island, viz. The Reverend Mr. *Irvine*, *John Sandford*, *George Walker*, and *Samuel Osborne*, Esqs; who have been recommended to the Society as Persons of great Integrity, and Knowledge in Plantation Affairs; and the said Gentlemen have, by their Letter to the Society at their first Meeting, exprest their Readiness to contribute their good Offices for the Service of the Society.

The

The Society have this Year received the following Account of the Progress made in Building the College in *Barbadoes*, under the Inspection of the Gentlemen appointed Commissioners for that Purpose, who have met at several Times, and given proper Directions for Carrying on the said Building; and their Zeal and Application has been attended with such Success, as appears by their Letter of the 24th of *August* 1720, That Mr. *Dodd* the Mason assured them, that the whole East End, (Vestibule and all) as to the Mason's Work, would be compleated and levelled by the End of *August*, and that Scaffolds would be forthwith raised on the other End; and that he hoped the whole Mason's Work would be finished before the Time of hanging Coppers: That they had agreed with a Carpenter for the whole Roof, Cupilo, and Cornish, and have hopes that the Carpenter will be ready as soon as the Mason; and that by *Christmas* they shall be able to let the Society have the Satisfaction of hearing, that the Carcase of the College is compleated. And the Society have by their Letter dated *October* the 1st, 1720, desired the Commissioners to proceed with all Expedition in Finishing the College; and requested the Attornies to take Care that the Workmen be punctually paid for the future; and have directed them to draw Bills on the Society for the Money they shall advance on that Account.

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The Society have also, by a Letter from Mr. *William Woolvin* of the 4th of *October* 1720, received an Estimate of what further Charge will be necessary to finish the Carcase and Covering of the College, Floors of the Chambers, Altar-Piece, &c. for the Chappel, which will amount to about *One Thousand Pounds*, besides Materials to be sent from hence, and Timber to be purchased there. The Society being inform'd, that if the Frames of the Chappel and Hall Windows were made of *Mastick* Wood, they would be more durable than Iron, have agreed to send over for so much of the said Wood as will be sufficient for that Purpose, as also for the Frames of the Windows for the Lodging Rooms.

The Society have this Year added the following Gentlemen to the Commissioners for Superintending the said Building, viz. *George Walker, John Sandford, Samuel Osborne, and Hugh Hall, Esqs;*

William Tryon, Esq; in Regard to the kind Intention of his Brother *Rowland Tryon, Esq;* deceased, to the Society, has given *One Hundred Pounds*, which he desires may be laid out in Ornaments for the Altar of the Chappel belonging to the College in *Barbadoes*.

Receipts.

Lastly, The Society's sworn Auditors have Audited their Accounts from the 21st of *January* 1719, to the 28th of *January* 1720, and the State is as follows.

Receipts.

By Annual Subscriptions of their Members ————	}	567	10	00
By Rent ————		40	17	04
By Monies paid on the En- trance of Members ————	}	9	09	00
By Interest ————		207	00	00
By Casual Benefactions, Le- gacies, &c. ————	}	739	06	00
By Collections on His Ma- jesty's Letters ————	}	29	06	02
By Monies gained by Sale of 1200 <i>l.</i> South Sea Stock sold at 315 <i>l.</i> per Cent. —	}	2580	00	00
		4173	18	06
To which add the Ballance of the last Account ————	}	4375	17	08
		8549	16	02

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Disburse-

Disbursements.

By Payments of yearly Salaries to Missionaries, Catechists, Schoolmasters, &c. and accidental Charges —	1823	07	03
Remaining in Cash, <i>East-India</i> Bonds, Bank Annuities, &c. besides what is appropriated to particular Uses by the Benefactors —	6726	08	11
	8549	16	02

Yearly Income.

By Annual Subscriptions of Members — — — — —	617	03	00
By yearly Rent of Land — — — — —	55	00	00
	672	03	00

Yearly Expences.

By yearly Salaries to Missionaries, Catechists, Schoolmasters, &c. — — — — —	1346	00	00
By yearly Salaries to the Treasurer, Secretary, and Messenger — — — — —	180	00	00
	1526	00	00
	The		

The BARBADOES Account.

Receipts.

By 90 Hogsheads of Sugar received from <i>Barbadoes</i> and Sold here —————	959	00	05
By Interest —————	85	03	08
By Money borrow'd from the Society's Account, to pay Bills drawn from <i>Barbadoes</i> ;	1802	15	01
	2846	19	02
To which add the Ballance of the last Account the 21 st of January 1719 —————	692	05	04
	3539	04	06

Disbursements.

By fundry Goods for the Plantations, Necessaries for Building the College, and Bills drawn from <i>Barbadoes</i> ———	3077	11	05
Remains to Ballance, over and above 58 Hogsheads of Sugar remaining unfold ———	461	13	01
	3539	04	06

N. B. That the *Barbadoes* Estate is not applicable to the General Uses of the Society, the supporting Missionaries, Schoolmasters, &c. but is appropriated to particular Uses mention'd in General Codrington's Will.

A LIST of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed.

New-England.Yearly
Salaries.

L:

MR. Honeyman, Missionary at Rhode-Island 70
 Mr. Mossom, Missionary at Marble-Head 50
 Mr. Mac Sparran, Missionary at Naraganset 70
 Mr. Mills, Schoolmaster at Boston ——— 15

New-York.

Mr. Bartow, Missionary at West-Chester ——— 50
 Mr. Forster, Schoolmaster at West-Chester — 10
 Mr. Poyer, Missionary at Jamaica, Long-Island 50
 Mr. Thomas, Missionary at Hempsted, Long-Island 50
 Mr. Gilderleve, Schoolmaster at Hempsted 10
 Mr. Mackenzie, Missionary at Staten-Island 50
 Mr. Taylor, Schoolmaster at Staten-Island — 15
 Mr. Neau, Catechist at New-York ——— 50
 Mr. Cleator, Schoolmaster at Rye ——— 15
 Mr. Bondet, Missionary at New-Rochel ——— 50
 Mr. Huddleston, Schoolmaster at New-York 15

New-Jersey.

Mr. Talbot, Missionary at Burlington ——— 60
 Mr. Ellis, Schoolmaster at Burlington ——— 20
 Mr. Vaughan, Missionary at Elizabeth-Town 60

Pen-

Pensilvania.

Mr. Ross, Missionary at New-Castle	70
Mr. Humphreys, Missionary at Chester	60
Mr. Horsley, Schoolmaster at Chester	6
Mr. Wayman, Missionary at Oxford and Radnor	60

South-Carolina.

Mr. Hasel, Missionary at St. Thomas's	50
Mr. Bull, Missionary at St. Paul's	60
Mr. Jones, Missionary at Christ-Church	50
Mr. Guy, Missionary at St. Andrews	50
Mr. Tustian, Missionary at St. George's	50
Mr. Clark, Missionary at St. John's	50
Mr. Merry, Missionary at St. Helen's	50

North-Carolina.

Mr. Urmstone, Missionary	80
--------------------------	----

1346

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A LIST of the Members of the Society for the Propagation of the Gospel in Foreign Parts, drawn up in an Alphabetical Order.

*Note, The Members first Incorporated by the Charter are distinguished from such as have been since elected by an Asterisk *.*

A.

Right Revd. the Lord Bishop of *St. Asaph*.
Dr. Achenbach, Chaplain and Ecclesiastick Councillor to the King of *Prussia*.

Abel Alleyne, Esq;

Roger Altham, D. D. Archdeacon of *Middlesex*.

Amoos.

Monsieur Ancillon, Chaplain to the King of *Prussia*.

Francis Annesley, Esq;

Edward Arrowsmith, M. A.

Francis Astry, D. D. Treasurer of *St. Paul's*.

Israel Anthony Aufrere, M. A.

Joseph Ayloffe, Esq;

Major John Ayscough.

B.

Right Revd. *George*, Lord Bishop of *Bath and Wells*.

Right Revd. *Hugh*, Lord Bishop of *Bristol*.

Right Revd. *Dr. Bilberge*, Bishop of *Stregnetz*
in *Sweden*. *John*

John Baker, B. D.
Colonel John Barnwell.
Edward Barker, Esq;
Dr. Basbuisen, Professor of *Anhalt's* College.
Mr. John Basket.
James Basnaga, M. A. at the *Hague*.
Monsieur *Bechier*.
Mr. Isaac Behaghel, Merchant at *Frankfort*.
Dr. Bentheim, Provost at *Brunswick*.
Samuel Benson, Esq;
Richard Bentley, D. D. Archdeacon of *Ely*.
William Berryman, M. A.
John Biby, M. A.
Thomas Bisse, D. D. Chancellor of *Hereford*.
— Blanc, M. A.
Frederick Bonet, Esq;
George Booth, D. D. Dean of *Bristol*.
Matthew Brailsford, M. A. Dean of *Wells*.
William Bramston, D. D. Prebendary of *Worcester*.
* Thomas Bray, D. D.
Rad. Bridges, M. A.
John Bridger, Esq;
* Thomas Bromfield, Esq;
* Whitlocke Bulstrode, Esq;

C.

MOST Revd. William, Lord Archbishop
of *Canterbury*, President.
Right Hon.. Edward Earl of *Clarendon*.
Right Revd. Samuel, Lord Bishop of *Carlisle*.
Most Revd. William, Lord Archbishop of *Cassel*.
Right Hon. — Lord *Carteret*.
Right Revd. Francis, Lord Bishop of *Chester*.
* Right Revd. Thomas, Lord Bishop of *Chichester*.
Right

Right Revd. — Lord Bishop of Cloyne.
 Mr. Richard Cambridge, Merchant.
 Nathaniel Castleton, Esq;
 * John Chamberlayne, Esq;
 John Chardin, Esq;
 Monsieur Chevenix de Beville.
 Mr. Matthew Christoffers, Merchant at Amsterdam.
 * Sir Thomas Clarke.
 Samuel Clarke, D. D.
 Francis Clerke, LL. D.
 Godfrey Clermont, M. A. at Amsterdam.
 William Colnet, D. D.
 Edward Colston, Esq;
 * John Comings, Esq; Serjeant at Law.
 Sir Clement Cotterel.
 * Rowland Cotton, Esq;
 Monsieur Coulez, Dean of the French Mini-
 sters at Hall.
 Daniel Coxe, Esq;
 Honourable Charles Craven, Esq;
 Sir Thomas Croß, Bart.

D.

Right Revd. Nathaniel, Lord Bp. of Durham.
 Right Revd. Adam, Lord Bp. of St. Davids
 Most Revd. William, Lord Archbp. of Dublin.
 Right Hon. William Lord Digby.
 Daniel Debat, M. A.
 Peter Lewis Debons, M. A.
 Thomas Dent, D. D. Prebendary of Westminster.
 Francis Dickins, Esq;
 Abraham de St. Denis, M. A.
 — Dolben, D. D.
 Monsieur the General de Dorthe.

Samuel

Samuel Doughty, M. A.

Philip Dwight, D. D.

E.

* **R**ight Revd. *William*, Lord Bishop of *Ely*.

* Right Revd. *Lancelot*, Lord Bishop
of *Exeter*.

Henry Edgerton, D. D.

Vigerus Edwards, Esq;

Monsieur L'Enfant, Chaplain to the King of
Prussia.

Mr. John Evans, Merchant.

F.

Peter *Fewillerade, M. A.*

* *Thomas Frank, M. A.* Archdeacon of
Bedford.

G.

* **R**ight Revd. *Richard*, Lord Bishop of
Gloucester, Lord Almoner.

* Right Hon. *Francis* Lord *Guilford*.

* *John Gaskarth, D. D.*

* *Edward Gee, D. D.* Prebendary of *Westminster*;

James Gibbon, Esq;

Mr. Thomas Gilbert, Gent.

Henry Godolphin, D. D. Dean of *St. Paul's*.

Thomas Gooche, D. D. Archdeacon of *Essex*.

Charles Gooking, Esq;

William Gordon, M. A.

Thomas Greene, D. D. Archdeacon of *Canter-*
bury.

Thomas Greene, Esq;

The Honourable *Mr. Gulman*, Resident for His
Majesty at *Frankfort*.

I

Right

H.

Right Revd. Philip, Lord Bishop of Hereford.

Honourable Walter Hamilton, Esq; Governour of the Leewards, &c.

Robert Hales, Esq;

Hugh Hall, Esq;

John Hancock, D. D.

John Hanger, Esq;

Robert Hardesty, Esq;

Mr. Auditor Harley.

* Gideon Harvey, M. D.

William Haye, M. A.

Thomas Hayley, D. D. Residentiary of Chichester.

Col. Caleb Heathcote.

Heidenus, D. D.

Humphry Henchman, LL. D. Chancellor of London.

Monsieur L'Hermitage.

William Heysham, Esq;

Richard Hill, M. A. Fellow of Eton.

Henry Hoare, Esq;

* Mr. John Hodges, Merchant.

John Hungerford, Esq;

Robert Hunter, Esq;

* Sir William Hustler, Bart.

Michael Hutchinson, D. D.

I.

Daniel Jablonski, D. D. Chaplain to the King of Prussia.

John Jeffery, D. D. Archdeacon of Norwich.

Nicholas Jeffries, Esq;

Edward

Edward Jennings, Esq;
* Thomas Jervois, Esq;
Robert Johnson, Esq;
Charles Irvine, M. A.

K.

* **R**ight Hon. Sir Peter King, Lord Chief
Justice of the Common Pleas.
Abel Ketelby, Esq;
* Richard King, M. A.
John King, D. D. Master of the Charter-House.
Dr. Klinger, Antistes at Zurich.

L.

Right Revd. John, Lord Bishop of London.
Right Revd. William, Lord Bishop of
Landaff.
Right Revd. Edmund, Lord Bishop of Lincoln.
Right Revd. Edward, Lord Bishop of Litchfield
and Coventry.
Robert Lasingby, M. A.
* Mr. Benjamin Lawdell, Merchant.
John Leng, D. D.
* Thomas Lynford, D. D. Archdeacon of
Barum.
Col. Christian Lilly.
* Thomas Littel, D. D. Prebendary of Nor-
wich.
Sir Nathaniel Lloyd, LL. D.
Mr. Henry Loe, Merchant.
Samuel Low, B. D.
Revd. Amy Lullin of Geneva.
William Lupton, D. D. Prebendary of Durham.

M.

* **R**ight Revd. *John*, Lord Bishop of *Meath*.
 * *Sir Humphrey Mackworth*.

John Mandevile, D. D. Chancellor of *Lincoln*.

Thomas Mangey, LL. D.

* *John Mapletoft*, D. D.

* *Margaret* Professor *Oxon*.

* *Margaret* Professor *Cantab*.

John Marshall, LL. D.

Nathaniel Marshall, D. D.

Burrel Masingbeard, Esq;

John Mason, M. A.

Major *Joseph Mason*.

Richard Mayo, M. A.

Anthony Meek, Esq;

Dr. Meig, at *Heydelberg*.

Conrade Mell, D. D. Inspector over the Re-
 formed Churches of *Hersfield, Hessa*.

John Meller, Esq;

* *William Melmoth*, Esq;

Philip Menard, M. A.

Sir John Meres.

John Millington, D. D.

Abbot Molanos at *Brunswick*.

* *John Montague*, D. D. Dean of *Durham*.

Ferdinand Montmoulin of *Neufchatel*.

James Moody, Esq;

Arthur Moor, Esq;

Col. Lewis Morris.

Robert Moss, D. D. Dean of *Ely*.

N.

Right Revd. *Charles*, Lord Bishop of *Nor-*
wich, Clerk of the Closet to His Majesty.

William Needham, M. A.

* *Grey*

* *Grey Nevil, Esq;*
* *Daniel Nichols, Esq;*
Honourable *Francis Nicholson, Esq;* Governor
of *South-Carolina.*

O.

Right Revd. *John, Lord Bishop of Oxon.*
Monsieur Olearius, Professor of Leipsick.
Edward Oliver, M. A.
J. F. Ostervald at Neufchatel.
Sir Arthur Owen, Bart.

P.

Right Hon. *Thomas Earl of Pembroke.*
Right Revd. *White, Lord Bishop of*
Peterborough.
Mr. William Parrot, Merchant.
Zachariah Pearce, M. A.
John Pelling, D. D. Canon of Windsor.
Perkins, D. D.
Mr. Micajah Perry, Merchant.
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Honourable Col. Richard Philipps.
Benedict Pictet, D. D. at Geneva.
Thomas Pitts, Esq;
Monsieur John la Placette.
G. Polier, Professor at Lausanne.
Humphrey Prideaux, D. D. Dean of Norwich.
* *Sir William Pritchard.*

Q.

Right Hon. *Marquiss du Quesne.*

R.

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chester, Dean of Westminster.
Thomas Railton, Esq;
Gilbert Ramsay, M. A.

* *Regius*

* *Regius* Professor Oxon.

* *Regius* Professor Cantab.

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— Rogers, M. A.

Richard Rootb, Esq;

S.

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Right Revd. *Thomas*, Bishop of Sodor and Man.

John Sarasin of Geneva.

Right Revd. Dr. *Swedborg*, Bishop of Scara in Sweden.

Timothy Salter, Esq;

Lewis Saurin, M. A.

Monsieur Scardius, Chaplain to the King of Prussia.

Monsieur Scheurer, Professor at Berne.

Monsieur Schmidtman, Ecclesiastick Counsellor to the King of Prussia.

* *Dutton Seaman*, Esq;

John Sharp, Esq;

William Sharpe, Esq;

Thomas Sherlock, D. D. Dean of Chichester.

— *Shippen*, D. D. Principal of Brazen-Nose College, Oxon.

* *Henry Shute*, M. A.

Honourable *Samuel Shute*, Esq; Governour of New-England.

* *Frederick Slare*, M. D.

Richard Smalbroke, D. D. Canon of Hereford.

Joseph Smith, D. D.

Right Honourable *Edward Southwell*, Esq;

Mon-

Members of the Society.

7E

Monfieur Sperletee, Counsellor to the King
of Prussia.

Honourable Col. Spotswood, Governour of
Virginia.

Thomas Sprat, M. A. Archdeacon of Rochester.

* George Stanhope, D. D. Dean of Canterbury.

* William Stanley, D. D. Archdeacon of London,
and Dean of St. Asaph.

William Stratford, D. D. Canon of Christ-
Church.

Philip Stubbs, M. A. Archdeacon of St. Albans.
T.

* Right Hon. Thomas Earl of Thanet.

Edward Tenison, D. D. Archdeacon of
Carmarthen.

* Mr. Charles Toriano, Merchant.

* Mr. John Trimmer, Merchant.

L. Tronchin, D. D. at Geneva.

Nicholas Trot, Esq;

J. A. Turretin, D. D. at Geneva.

U.

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of Broke, and Dean of Windsor.

Right Revd. Dr. Ursini, Bishop in Prussia.

Samuel Verensfeldts, D. D. at Basil.

* James Vernon, jun. Esq;

W.

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Winton.

Right Revd. John, Lord Bishop of Worcester.

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William Walker, Esq;

Joshua Walker, B. D.

John

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Jonas Warley, D. D. Archdeacon of Colchester.
John Waugh, D. D. Dean of Gloucester.
Honourable Thomas Wentworth, Esq;
Thomas Wentworth, jun. Esq;
Robert Weston, Esq;
* *Sir George Wheeler, D. D. Prebendary of*
Durham.
Sir Paul Whitchcott.
Mr. George White, Merchant.
Joseph Wilcocks, D. D.
Francis Wilkinson, Esq;
George Wright, Esq;
Thomas Wroughton, M. A.
Y.
* **M**OST Revd. *William, Lord Arch-*
bishop of York.
Honourable Elihu Yale, Esq;
John Younger, D. D. Dean of Sarum.

F I N I S.

